

The Bombay Guardian.

VOL. XV.—NEW SERIES.]

SATURDAY, OCTOBER 2, 1869.

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WEEKLY REVIEW.

—A telegram dated London the 16th, was received in Calcutta early last week, mentioning the loss of the Steamer *Carnatic* from Suez to Bombay with the English Mails of the 3rd September. The telegram was a private one and so obscure that when it reached Bombay in the Calcutta papers no confidence was placed in it. Telegraphic communication by the Indo-European Turkey line has been interrupted for more than a fortnight. On Sunday last, however, it was ascertained, by a telegram from Constantinople dated the 17th, that the *Carnatic* was totally wrecked on the morning of the 13th, with loss of mails, species and cargo. Afterwards a more detailed telegram from Suez of the 16th advised the P. & O. Co. of the wreck of the *Carnatic* at 1 A. M. on the 13th, fifteen hours after leaving port, on the island of Shadwan, 170 miles from Suez, near the mouth of the Gulf, with loss of 29 lives, 14 European and 15 natives. The Steamer *Neera* from Suez, 15th, has since arrived, but she passed the scene of the wreck in the evening and knew nothing about it. The *Carnatic* left Suez at the same time as the French Steamer *Tigre* and the two were in company until about the time of the disaster, of which, however, the *Tigre* knew nothing. The moon set on the night of the 12-13th before midnight. Writing with simply these facts before us, it seems as though very great blame must attach to those who had the conduct of the ship. If there were perils in the navigation that ordinary care could not certainly guard against, it was wrong to leave Suez at a time that would involve the necessity of encountering these perils in the dark. The steamer seems to have traveled at an exceptionally high rate of speed, 170 miles in less than 15 hours, which is close upon 12 miles an hour; we hope that when we come to obtain fuller particulars we shall find that there was no racing between her and the *Tigre*. Shadwan is a low-lying rocky and barren island, and close to the reef that bounds it, we understand the water is some 35 fathoms deep. The waters of the Gulf of Suez have lately been let into the Suez Canal. Has this lowered the water in the Gulf? Since writing the above we learn that the *Carnatic* was two miles from her proper course when she struck. After striking, it appears that she remained a number of hours on the reef, then broke into two and went down in deep water.

—Home News on Lady Byron's story:

"At present the discussion seems to limit itself to the question whether there was anything in the silly and exaggerated sentimentalities of the poor old Italian woman, whom booksellers tempted to sell her valueless reminiscences, to justify Mrs. Stowe in coming forward with a loathsome tale."

It was not the Guiccioli book that led Mrs. Stowe to write the article, but the import-

ance attached to it by such magazines as *Blackwood*. The article in the *Blackwood* for July is atrocious in its vilification of Lady Byron, simply because she brought no charge against Byron, yet acted in such a way as to excite suspicion concerning him. She is represented as more guilty than wives who have poisoned their husbands. Surely it was time that the stigma should be taken from the innocent and affixed where it belongs.

—We have had an unusually heavy monsoon,—an average of an inch a day for four months.

THE following sums have been sent us for the support of the orphans referred to in the Rev. Mr. Rea's letter in our last issue: R. Rs. 4; "Poona," Rs. 50; W. H. K. Rs. 50. Also, for the Famine Relief at Nusseerabad, Rs. 1.

ON reference to the Rev. A. Abbott's Marathi instructions regarding the treatment of Cholera, we find that the tincture of camphor is the main feature in his treatment. This, in the first stage. In the more advanced stages, arsenic and carbon.

WE have been favored with a copy of "The Normal Winds of Bombay, by C. Chambers Esq., F. R. S., Supt. Colaba Observatory." This pamphlet is a reprint of articles that appeared in the *Bombay Builder* for June and August, giving an account of wind observations made by means of the Anemograph. A description of this instrument is given. Observations made for a number of consecutive years will afford a basis for deductions that will doubtless be of use to navigators; but these, which embrace only the period of a year, have no doubt their value to those who know how to use them. Our own observation of Bombay weather has shown us that there is no year which is not, meteorologically, in some respects exceptional. The articles are accompanied by very elaborate and, doubtless, carefully prepared tables; the whole must have cost a great deal of study and application. The winds in July, 1867, averaged 19.4 miles an hour; in August 18.3; these were the highest for the year; the minimum of average strength was in December, 9.0; in October, the average rate was 9.8; in May, only 10.0. During eight hours of the day, in May, the breeze ranges from 10 to 17 miles an hour, but in the lulls sinks to 5½.

THE Rev Mr. Wilder has sent us the following from Aden:

"We have encountered a very heavy head-sea much of the way, but the *Magdala* has certainly shown herself a capital boat, and I think every one on board would feel it a pleasure to speak a good word for her and her gentlemanly officers. We have found the voyage in her thus far attend-

ed with more comfort than we did in the P. and O.'s ship on our voyage out to India in 1861, the fare better and the officers more civil and obliging.

We have similar testimony concerning the *Neera* from friends who went in her on her last voyage home.

THE following notes on the question whether a candidate for admission to the church, giving otherwise good evidence of conversion, but having and retaining more than one wife, should be received or not, are from the pen of the distinguished American commentator, Albert Barnes, and are from a letter addressed by him in 1848 to Dr. Anderson, Secretary of the American Board:

"The doctrine laid down by the Saviour was absolute and unqualified that marriage was to be between one man and one woman—that it was so at the beginning—that God made man and woman with reference to such an arrangement; in one word he went in his teachings wholly and decidedly against polygamy and meant to abolish it. It seems to me in the highest degree improbable that the apostles, knowing his views, would go so directly against them by admitting it into the church and countenancing it or tolerating it there. This it will be seen is a little different from the matter about slavery—for there is an express statement that it is wrong; that it is contrary to the original institution &c.

There is not the slightest evidence that I know of that the apostles ever did admit polygamists to the church as such; or that they countenanced it at all. There is no record of this kind with which I am acquainted in the Acts of the Apostles or the Epistles;—and no institutions that look as if they did admit it. An argument of some plausibility may be made out that they did admit those who sustained the relation of *master*, but I know not how any one would attempt to prove that the husband of two or more wives was admitted to the church.

In the epistles to Timothy there are express injunctions on the subject so far as bishops and deacons are concerned. "A bishop must be the husband of one wife." The case would be perfectly clear respecting them unless the doctrine of the Greek church in regard to bishops be the true interpretation of the passage, understanding that he *must* be a married man. Even then, however, it would go against polygamy in the bishop and in the deacon.

The presumption is that the rule above referred to would be regarded as equally binding on the private members of the church, for these reasons:

(a). The bishop or minister would *naturally* so interpret it, that if the thing was wrong in him, it would be wrong in the private members of the Church.

(b). And it *would* be wrong unless that were understood to be tolerated in morals in the private members of the church, which was not in the pastor:—or in other words, unless the pastor was held to a stricter and higher morality than the private member—a doctrine which I think I do not find in the New Testament. If the thing was wrong in the pastor or deacon it would not be regarded as right and tolerable in the private members. There are no instructions given in the New Testament to persons holding this relation—to the man with many wives, or to the many wives with one husband. All the instructions suppose there is one wife; see 1 Cor. vii &c. and the command to love the wife. It seems incredible if the relation existed that there should have been no reference to it, as to

the duty to different wives; their duty to him &c. This remark you will see is based on the belief that instructions are actually given to persons in all the relations they sustain.

I am sensible that this argument, if it is worth the name, is liable to an objection; that the direction that bishops and deacons should have, but one wife seems to suppose that there were private members in the church from whom these officers were to be selected, who had more wives than one. This is the only objection of force that occurs to me. But to this it might be said—(a) That this does not follow any more than the command that the bishop should be no *striker*, should not be *covetous*, should be no *bravler*, should not be *given to wine* &c. &c. Suppose that these things were countenanced in the church, and (b) it is possible to conceive that special directions might be given about a *bishop* without supposing that the thing which was to be guarded against in his case, existed in the churches, especially as it was a prevalent evil in the church at large, and it is desirable to hold up the idea in the clearest manner possible that it was not to be allowed in the church.

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CAUSATION.

THE Spectator :

"The British Association has met this year at Exeter, and Professor Stokes has been elected President. His address was highly orthodox in tone, his main thesis, after he had passed from the progress of astronomical inquiry, being the total want of evidence that in any of the processes we witness in matter—crystallization, precipitation, and so forth—or in any of the great laws—as the law of motion—which affect matter, we find any approach to the formation of an organic structure, or to the development of the mysterious faculty we call life. 'If a thick darkness enshrouds all beyond, we have no right to assume it to be impossible that we should have reached even the last link of the chain,—a stage where further progress is unattainable—and we can only refer the highest law at which we stopped to the fiat of an Almighty Power.' The thought is true, but the illustration through which it is conveyed rather reminds us of a rebuke given by Bishop Wilson to a clergyman who begged him to preach against the Wesleyan doctrine, that the Christian can reach 'perfection.' 'Are we in much danger of that?' asked the Bishop."

The delusion of many of our naturalists is that which is expressed in the sentence, *ante quod, ergo propter quod*. They give the names of results and causes to phenomena that stand in such a constant relation to one another, that the one class is invariably preceded by the other. The delusion consists in supposing that what we term a cause contains in itself the *raison d'être* of that which we term its result. Ice, for instance; what causes it? find out those influences, arrangements and conditions that result in the freezing of water, and you have fully accounted for it; such is the view of the naturalist. The cause of a plant is found in its seed; that of the seed in the previous plant; of that, in its predecessor, and so on; if *ad infinitum*, then no Creator is demanded at all; but if you come in time to a first plant, you must admit a Creator unless you can suggest some finite cause adequate to the production of that first plant. Some of our natural philosophers think that they are lengthening the bridge that separates man from the Creator, by dismissing the belief that every species is descended from its own original, and tracing one species to another. We regard all this as the result of a radical error. We deny that any one

creature can be said to be the cause of its offspring, in the sense of fully accounting for its existence. We affirm that the mere fact of existence demonstrates as positively a divine cause as the fact of creation does. The stone lying on the ground this moment was lying there the moment before; but this last fact is so far from accounting for the former one, that nothing less than the perfections of God can account for it. The stone consists of particles which are all separated from each other, but which are all in certain relations to each other, and which are kept in those relations by a power which we know nothing about but call the attraction of cohesion; and every particle, we are told, is in a vibratory state, a condition of perpetual motion. There is, to all appearance, absolute rest; but there is in reality a little universe of suspended bodies, all in ceaseless motion, and all kept in definite relations to each other by a mighty present power. Now we affirm that the mere existence of the stone, its continuing to be from one moment to another, declare a divine power, a divine wisdom, a divine will present with it and causing it to be, as truly as the fact of creation implies the exertion of a divine prerogative. With reference to our apprehensions and the way in which things influence us, the fact of creation is vastly grander and more impressive; for we naturally suppose that things explain each other, that antecedents are causes. But when we come to consider the matter carefully, we find that there is nothing in the material universe that can account for the existence of any one thing, and that creation is but a very small part of that revelation of the glory of God that is made in the universe.

It is thought by some to be derogatory to the dignity of God that he should be everlastingly with everything, and that his power should have to do with all effects. But this idea proceeds from a false analogy that is drawn between man and God. Man makes a clock, winds it up, and is then at leisure; why should not God make the universe, set it a-going, and then return to his rest? But the clock that is ticking near you, does so by virtue of a power that is unslumbering, the power of gravitation; in making the clock you merely availed yourself of the properties of existing things; a great deal more than the clock-maker is needed to account for the clock. Again, you very soon feel a strain upon your powers, and ask for rest; but have you thought about omnipotence, what it is? No effort, no task is possible here. God, upholding all things by the word of his power, is as much at rest as though there were no worlds existing.

The grand truth is this: Of him, through him and to him are all things. He is the Blessed and only Potentate. Thou hast made the heaven of heavens, the earth and all therein; the seas and all therein, and thou preservest them all. If God 'so clothe the lily. Do not I fill heaven and earth? saith the Lord.

We do not need therefore to travel laboriously back in the pathway of causation till we can get no further, and then say, God must be here; to feel our way back the chain of being till it links on to the throne of God. Our own existence, this moment, would be a miracle and a mystery and utterly bewildering were there not a Great First Cause, who compasseth our path and our lying down.

THE LANGUAGE SPOKEN BY CHRIST.

SEVERAL very interesting papers on the subject of the language spoken by our Lord and his Apostles, by the Rev. Dr. Roberts, have appeared in recent numbers of the *Sunday at Home*. He is of opinion that the people of Palestine were thoroughly familiar with the Greek language, and that the public ministry of our Lord was carried on in this language. He finds evidence of this in the fact that the Septuagint is a translation of the Hebrew Scriptures made for the convenience of the Jewish people, and consequently the Greek tongue must have been familiar to them long before the birth of Christ; in the fact that the apocryphal books of the Old Testament were written in Greek; that all the canonical writings of the New Testament were in that language; that Philo and Josephus wrote in that tongue; that statements to be found in classical and patristic writings favor this; and the internal evidence of the New Testament strongly, he thinks, corroborates his opinion. Many of his arguments seem to have a great deal of weight, and in view of them one is ready to decide in the affirmative. Still, in consideration, there seems something to be said on the other side. The Jews were very widely scattered abroad, before the time of Christ's advent, and had been settled for generations in Egypt, in many parts of Asia Minor, in Greece and Italy, and it is obvious that Greek may have been the language best understood by the great majority of these, without entailing the sequence that it was also the language best understood by the people of Palestine. We may also allow that the small minority of reading men in Palestine would be familiar with Greek, and we shall have, in these two facts, a sufficient reason why the Scriptures should be translated into Greek and why the apocryphal books should be written in that language. Dr. Roberts is of opinion that our Lord's quotations of the Old Testament were almost always made from the Septuagint. If this could be demonstrated it would carry a great deal of weight. In the nature of things it is difficult to prove this.

But there is a passage in Josephus's Discourse against Apion, which strongly militates against the idea that the Jews of Palestine were so familiar with Greek, that a teacher of the people would naturally use that language in addressing them. This is the passage:

"At the first I was put into bonds but was set at liberty afterwards, and sent to accompany Titus when he came from Alexandria to the siege of Jerusalem; during which time there was nothing done that escaped my knowledge; for what happened in the Roman camp I saw and wrote down carefully; and what information the deserters brought [out of the city] I was the only man that understood them. Afterward I got leisure at Rome; and when all my materials were prepared for that work, I made use of some persons to assist me in learning the Greek tongue, and by this means I composed the history of those transactions."

Here he most explicitly says that he was the only one with the Roman army before Jerusalem (that is, the only one known to Titus and deemed worthy of confidence) who could interpret between the Jews who deserted to the Roman lines and their captors. But if the great body of the Jews understood Greek, so did all the educated men at least among the Romans, and there would have been no need of an interpreter. Josephus had some knowledge of

the Greek, but it was defective; hence his study of the tongue in Rome with a view to the composition of his work.

We incline to think that Greek was understood in Palestine somewhat as Hindustani is in most parts of India. Here in Bombay Hindustani is generally understood, and is used as a means of communication between those whose mother tongue it is not. The remark applies to other large towns in the Presidency. But in the smaller towns and in the villages and country at large, it will not answer at all as a means of communicating instruction to the people. To the great majority of the people of the Presidency it is unknown. They need to be addressed in their vernacular, Marathi, Guzarati or Canarese. And even in Bombay a religious address in Hindustani will not be thoroughly understood except by a minority. We think it not at all unlikely that our Lord occasionally used the Greek language; but we are strongly of opinion that in his ordinary addresses he used the vernacular and that that vernacular was the modernized Hebrew or Chaldaic, the language in which, on the cross, he cited the first verse of the 22nd Psalm.

THE AMENS OF CHRIST.—XLVII.

"VERILY I say unto you, I know you not." Matt. xxv. 12.

This parable of the ten virgins is in unbroken connection with the discourse contained in ch. xxiv, and is in fact a part of the reply made by Christ to the question regarding the overthrow of the temple and the second advent. From xxiv. 42 onward the object of the address is to show the absolute necessity of watchfulness as a proof of discipleship. It is conceded that there will be very much to induce unwatchfulness; the course of things will be so very different from the anticipations of Christians that there will be a tendency on their part to relax their vigilance; they will have been so often confidently looking for the Lord of glory and will so often have found their calculations illusory; there will be so much to make it appear that a good while must elapse before that glorious appearing; that it will be a marvel truly if faith endures the strain and any maintain the attitude of thorough preparedness unto the end. He seeks to impress upon his disciples that they must not rely upon any external signs, of the immediate coming of the Son of Man to give them a timely alarm. Signs there shall be, but only they who are in the state of watchfulness shall discern them. The hour shall come as a thief in the night to those who are not children of the day, invested with the armour of light.

Immediately after the parable of the servants of the absent lord, comes this parable of the ten virgins. Five were wise and made preparations that lasted till the coming of the bridegroom; five were foolish in that they prepared for a limited period only and when this was spent were found unprepared. These correspond to the stony-ground hearers which have no root in themselves and when the sun ariseth wither away. It is a very trifling incident that is taken to illustrate a truth of infinite moment. A bridegroom has gone to bring his bride from another place, or is coming to this place to find her; it is not certain when he may arrive, but

when he does, the marriage procession must be formed at once; everything must be in a state of perfect preparation. The young women who are to take part in the festivity, go to some house or garden in the outskirts of the town to wait for him. There is nothing to hinder their lying down to rest, if they first make all the necessary arrangements, and secure that there shall be nothing to be attended to when the bridegroom actually arrives. The best thing they can do is to sleep now, as there will be no time for it after the festivities commence. Watchmen are set to raise the cry the moment the bridegroom appears. The wise virgins were not unwise in sleeping; the foolish ones were foolish in doing so because they had not made the necessary provision for delay. The one point which the incident is specially intended to illustrate is obvious. The delay in the coming of Christ will throw men off their guard, and multitudes of those who profess to be his, will be found without faith when he appears. As we have already shown, those only are truly looking and waiting for him who are now vigilantly seeking to please him, and striving to manifest him, and who have the accounts of their stewardship brought constantly up to date.

Verily I know you not. I do not recognize in you the lineaments of my disciples. You have not learned of me. You have not been led by the Spirit. You have not had my word abiding in you. You thought you were of mine on the strength of a certain outward conformity to the ways of my people. My name, my words, my promises have been upon your lips, but the reality of love was not in your heart. You were the more easily deceived because your number was legion, and that of my genuine disciples was small. Easily and delightedly do I recognize, amidst manifold imperfections, the feeblest faith that is genuine, for this is that which endures and expands and triumphs, in its season. Not in vain does a penitent thief cry to me from the cross. But as for you, I know you not. If there were in you true faith it would be manifested. Your heart has not been cleansed and moulded by my words. It is not my teaching that has had power over you. To whom have you been looking for guidance? Of whom have you been enquiring the way of life? Under whose direction have you been taking the steps of your Christian life? When I said 100 measures of wheat, you turned to another who said, Sit down, take thy bill and write four-score; when I said, 100 measures of oil, you preferred to learn your indebtedness from one who said, Fifty will suffice. When I said, Except a man forsake all that he hath he cannot be my disciple, you thought good to turn to a preacher who said, It is not necessary to forsake all in these days; give something to show your interest in what is good, and keep the rest; put on so much of religion as shall not prejudice your credit to any great extent with your fellow-men; the way is by no means so narrow as it once was; Christ will accept of a reasonable tribute. When I said, Come out from the world and be separate, you were not content till you had found a path-smoothing commentator (you had not far to seek) who toned this down into a very moderate requirement. My sheep know me and the voice of a stranger will they not hear; they know me and I know them;

but as for you I know you not. You have not on the wedding garment of preparation.

The same distinction of the wise and the foolish that is made in this parable, is made at the close of the Sermon on the Mount. The wise man's house is built on a rock and stands unshaken when the flood and the tempest burst upon it; that of the foolish man, built upon the sand, is swept away. The wise man heard and did the sayings of Christ; the foolish heard but did them not. To the latter Christ says 'in that day,' "I never knew you, depart from me, ye workers of iniquity." They who profess to be Christ's and obey him not, are working iniquity; their influence is terribly disastrous; they calumniate the character of Christ, misrepresent the way of salvation, and obscure the light of life which shines in the Gospel.

WHAT IS TRUTH?

I do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die." Gen vi. 17. The judgment was to be upon the entire race of Adam; the family of Noah being the only exception. A flood that should destroy those who had provoked it by their ungodliness, would necessarily destroy all connected with them. The wrath of God was not upon the infants nor upon the inferior animals; but these stood in such connection with the ungodly as to participate with them in a judgment that was intended to express in the strongest degree God's wrath against an apostate race. We have no reason to believe that the descendants of Adam had been widely dispersed over the globe; all the information we have leads to the conclusion that they inhabited a certain territory in Western Asia of no very great extent. We have no reason to suppose that Noah was any better acquainted with the form and extent of the earth than his descendants were for thousands of years afterward. Nearly forty centuries went by before the Western hemisphere was discovered; and at the beginning of our era a comparatively small portion even of the Eastern hemisphere was known. In the days of Solomon Sheba was at the ends of the earth, though only as far off as Arabia. What was the extent of the deluge? Was it universal? Yes, with regard to those whose sins had provoked it, the race of Adam. All flesh, and all associated with them. Expressions signifying totality and universality are used, but they all have this scope, to show that the judgment was complete and absolute against the sinners whose ungodliness had provoked the divine wrath. But why not suppose that the expressions mean, what they seem to mean, namely, the destruction of every thing on the globe? There are some reasons why we may not. (1) Noah, and his descendants for forty centuries would attach no such idea to the words, for they knew nothing of any globe. Noah would understand by the words simply the world with which he was acquainted. The ends of the earth were as near to him as Sheba was to Jerusalem. And God addressed Noah in the language of Noah, just as he addressed Joshua in the language of Joshua. Galileo was put in prison because the Pope and his cardinals did not understand this. They imagined that if it was not the sun but the earth that moved, God would not have said to Joshua, Command the sun to stand still, but would have said, Command the earth to stand still. This was their blunder. God addresses the people of an age in the language of that age. He does not require men to learn geography and astronomy before they become acquainted with his will. (2) Even in the execution of his great and sore judgments God preserves his tender compassion for the unsinning. When Jonah was grieved because God had not executed the judgment denounced against Nineveh, God reminds him of the much cattle in that city. Why should we suppose that all the creatures in the continents and climates of which Noah knew nothing, were destroyed because of the sin that had defiled one region, creatures the very existence of which were unknown for thousands of years afterwards. (3) The narrative itself teaches positively that all the

species of animals in the world were not there represented; for it gives us the dimensions of the ark; it was large enough to contain representatives of all the species of a particular region; but very many such vessels would not have sufficed to contain animals of every species in the world. (4) In North America, in South America, in Australia, in Africa, in the Polar regions, are found multitudes of species not found elsewhere. A fleet of ships, voyages of exploration, thousands of hands, years of toil would have been needed to collect these, and after the flood would have been needed to reconvey them to the regions where they specially belong. Impossibilities meet us in every direction. The thing could have been accomplished by an astounding series of miracles, but the narrative does not countenance such a supposition. Noah is instructed to get the animals and take them into an ark of given dimensions. The people to whom Noah preached would have been staggered indeed if they had seen convoys of animals brought miraculously from all parts of the globe. (5) Similar expressions of seeming universality are used elsewhere in the *Scriptures*, where the meaning is evidently limited. The *conquendi*, the ordinary import of such language among those to whom it was addressed, must always be considered. All the world (says John) could not contain the books that would be written. And in the very account of the deluge we are told that all the earth was filled with violence; which obviously means that wherever man was there was violence.

And in thy seed shall all the nations of the earth be blessed. (Gen. xxii. 18).

This promise was given to one of the descendants of Noah. Idolatry had again become rampant. Men had hastened to forget the terrible lessons of the deluge. They had then the same facility they now possess, in putting away the impressions made by temporal judgments, Abraham was a Gentile, an Assyrian, of an idolatrous nation. It pleased God to call him to the knowledge of himself, to separate him from his people, to guide him to a chosen land, to bless him with singular faith and singularly to prove this faith, to promise that the nation which should spring from his loins should inhabit Canaan and be his own peculiar people, and finally, that in one who should be born as Abraham's seed should all the families of the earth be blessed. Who should this be but the seed of the woman, destined to bruise the serpent's head? Thus we learn at the outset that all the wonderful dealings of God with the chosen people, the Jews, had reference to the advent of the Messiah, and to the blessings coming upon the world through him. Throughout the Jewish dispensation, pious Jews, remembering this promise, might easily understand that a vastly greater dispensation was to succeed, at all events that through the very consummation of their own in the advent of the Messiah, the blessings of true religion were to be diffused abroad among all nations. In longing and praying for him they were longing and praying for the breaking down of the middle wall of partition between them and other nations. But on the other hand while this dividing wall stood it was needful that they should reverence it as divine and zealously uphold it; and the methods employed to make them do this tended to hinder the great body from looking to the overthrow of this wall.

Correspondence.

POLYGAMY.

To the Editor of the Bombay Guardian.

DEAR SIR,—There are some considerations which I have not yet seen presented in your paper in regard to this subject.

If we look at the state of society both among Jews and Greeks, at the time of the introduction of Christianity, we may grant it as probable that there were men in those early churches who stood in the relation of husband to more than one woman. This probability is strengthened when we consider the charge to Timothy, and also to Titus, not to admit persons standing in this relation, to offices in the church. (1. Tim. 3. 2, 12; Titus. 1. 6).

This prohibition of itself puts a stigma upon the relation, so great as to render it certain that no Christian man would ever enter into the relation; and suggests, at least, that the number in the early church may have been small, and those admitted under peculiar circumstances.

But it does not follow from the fact that there were such persons in the nominal churches at that day, that the apostles themselves ever baptized persons who were in that relation. We know that they did not baptize all those who were brought to the knowledge of Christ through their teaching, (1. Cor. 1: 14) much less all those who regarded themselves, and were regarded by others, as true believers.

Among the mountains of Crete, for example, there were probably many Christians who had never seen an apostle or an apostolic messenger. Among churches composed of such persons Titus was left "to set in order the things that are wanting and to ordain elders in every city." The language implies that believers were found there and Titus was to complete the organization of the churches. A similar state of things is easily supposable, as existing in the region around Ephesus.

These persons were baptized by other Christians than Paul or his followers.

The language used suggests a kind of indigenous growth of Christianity, brought in, of course, by preachers from abroad, but extending mainly through local influences and the efforts of men living in those very communities.

We suppose a state of things not unlike what we might look for in this land, if preachers to their own countrymen were to go about among the people, living with them, "disciplining" them. We might expect to see whole villages, or the major part of the residents, professing the faith. Very likely in such case, some polygamists would believe. In the absence of direct instruction to the contrary, they would be received to the ordinance of baptism in the same way as others.

Such men are generally among the wealthier persons in a village community. It is not the poorest who can afford to keep two wives. They are often of rather more active mind than others, and might even more readily assent to the truth of the gospel. Being men of some standing in the little local community, the other Christians might naturally look to them to take the lead. They might even "choose" such a man as a pastor, or teacher, or to take charge of the secular matters pertaining to the church. *This is directly forbidden by the apostle.*

And this forbidding also is so far forth against receiving such persons to full fellowship in the church. If they must not be employed in the church offices, why should they be in the church at all? The answer is, the apostle found them there, an *evil*, and so to be considered, and to be brought to an end as soon as possible. What is an evil in a pastor must be an evil in a private member—though the difference in the two cases is so great that while it would exclude a man from an office in the church, it would not necessarily preclude him from membership. The stigma was such that he could not be called a *full* member, as he was prohibited from duties which other members might perform.

There is no prohibition to any man, whatever be his position and circumstances, of believing in Christ. He can be saved in no other way. But the question of his receiving the ordinances of the church is an entirely different one. His salvation through Christ does not depend upon that, as it depends upon his faith.

But it may be asked, why was not the practice definitely forbidden in words? Perhaps it may be asked with equal propriety, considering Gen. 2: 24, and Malachi 2: 14, 15, why have we not a definite instance in the New Testament of a polygamist being actually received to full fellowship? The new dispensation makes no definite rules and precepts that are not necessary.

But another answer is, we have a word that is tantamount to a definite precept. We are not left to inference only in this important matter. The Epistle to the Ephesians is supposed to have been written some time after the 1st Ep. to Timothy. In ch. 5: 25-33, Paul gives directions which utterly preclude the possibility of there being more than one wife. He refers to the original institution of the marriage covenant to enforce this view, and illustrates the union of the church to Christ, by the marriage relation. *There can be no true marriage except between two*, any thing beyond this is an abuse and sin and is not to be tolerated in a church of Christ.

The difficulty is, what to do with the many cases where the relation exists, and where its discontinuance would be an injustice to a person who is, to say the least, not wholly guilty? The relation has been entered into in good faith, in

days "of ignorance," and perhaps, cannot be severed without apparently doing a greater injury than it would be to continue in it.

My advice to a man in such circumstances is, "Do not seek admission into the visible church. You and your so-called wives may attend upon the preaching of the word, and other services; your children may attend the schools and the like. Your only hope of salvation is through believing on the Lord Jesus Christ. But it is better that you, as an individual, suffer some loss, than that the church be opened to impurity, and be made liable to false accusations. The "loss" may be considered as but a proper consequence of the previous wrong-doing.

Believing as I do that repentance and faith are necessary pre-requisites to the receiving of baptism, I should find it difficult to depend upon a man's professed faith and penitence, should he shew a desire to continue in this relation, much more should he justify himself in continuing it, the relation being against nature, as well as the Scripture.

I earnestly hope the Indian church may be kept "pure."—I remain, yours truly,

A. H.

SHARANPOOR MISSION.

DEAR SIR,—Your readers will be glad to learn that the Lord Bishop of Bombay arrived here on Sunday evening, having preached in the morning at Bhagoor. He gave us a beautiful sermon on the text, "What think ye of Christ?" Our small church was quite full. Brahmins and other Hindus were present.

On Monday evening the singing class of our school children, under the able management of the singing-master, gave a delightful concert, when the Bishop, Col. and Mrs. Houghton, Rev. and Mrs. Cooke, Messrs. Ovens, and T. Cooke, Principal of the Engineering College at Poona, were present, and expressed themselves much gratified with the performance.

Tuesday morning the Bishop held a confirmation when 96 candidates were solemnly confirmed. He gave, on this occasion, two excellent addresses which were translated into Marathi by Mr. Ruttonjee Nowrojee. His Lordship seemed much pleased with all that he saw. He takes a lively interest in the Missionary cause. He very earnestly and affectionately exhorted the congregation, and especially the confirmed, to continue instant in prayer, both in private and public—the diligent study of the word of God—the exercise of strong faith in God and the Lord Jesus Christ—love to God and man, being filled with all good works, done with a single eye to the glory of our Divine Master.

On Wednesday morning the Bishop again delivered a very eloquent address to the congregation, with a view to stir them up to activity and earnestness in the evangelization of India. His lordship compared the Native Christians to salt, and showed how valuable was salt and its preserving qualities, and earnestly hoped that this church, placed as it was in the midst of heathen darkness and corruption, would ever hold out their light and use their salt to increase the Redeemer's kingdom in this dark and unhappy land. He also remarked that although he had travelled several hundred miles in this Presidency he had not had the pleasure of witnessing such a large Christian community gathered together as at this place. His lordship pronounced the benediction in Marathi, in a musical yet solemn tone.

Sharanpur, 29th Sept 1869.

M. G.

Epitome of News.

SATURDAY,—SEPTEMBER 25, 1869.

—Deaths last week, 306.

—The *Bombay Gazette* on Mr. Wheeler's "History of India": "After careful perusal we cannot help reverting to the title page and asking why the author styles such a book a history? or in what sense it can be called history? The Mahabharata and Ramayana are neither of them the work of a single age, much less of individual authors. This Mr. Wheeler allows. The events chronicled in them, so far as they were actual events, are probably of no more importance in Indian history than the story of Robin Hood is in that of England. And until they have been analysed in a way they are not likely to be for

many years to come, and the portions belonging to different epochs, if possible, distinguished and separated much more clearly and scientifically than Mr. Wheeler has ventured to attempt,—the pictures they present can have no claim to historical truthfulness as reflecting on the character of any particular age. And when this has been done the result will only be such 'history' as might be extracted from any really good novel—not the narrative of any real events which formed or helped to form the character of the time, but rather the converse, or the character as illustrated by incidents not so real as those narrated in *Ivanhoe*."

—Same: "From telegrams received in Bombay we learn that the pirate chief, Shaik Mahomed, who was last season driven from Bahrain by Her Majesty's fleet in the Persian Gulf and banished to Koweit, has again made a descent upon Bahrain, and got temporary possession of the place. But few particulars of the event have reached us, but we have been informed that about the 6th instant Shaik Mahomed reached Bahrain with a number of followers, killed the ruling chief, Shaik Ali, and several other Shaiks, and got possession of the place. It is, however, reported that Shaik Mahomed has since been seized and put in irons by another powerful Shaik. H. M. Dalhousie was despatched to Bahrain from Bushire on the morning of the 12th.

"There has also been a revolution—if we may so call it—at Bunder Abbas. Only a few months ago Hajee Ahmed, formerly Vizier to the Imam of Muscat, got possession of Bunder Abbas on condition of his paying a yearly sum to the Shah of Persia; his rule has already been cut short by Shaik Ali, who formerly held Bunder Abbas. On the appearance of the latter Shaik and his followers, the Hajee is said to have fled without striking a blow, and he is supposed to have gone to Minab. The Hajee's harem, being without shelter, were taken on board the B.L.S.N. Co's hulk at Bunder Abbas. The banian traders at that place are said to look agreeably upon the change."

—*Indian Daily News*: "Baboo Greesh Chunder Ghose, the able and honest editor of the *Bengalee*, expired yesterday morning."

—The Rev. C. H. Johnston succeeds the Rev. T. Sharpin as Acting Joint Chaplain at Kurra-
chee.

—*Daily News*: "A number of clergymen have addressed the Bishop of Meath, asking him for advice, as members of their congregation have demanded that the prayers for the Queen should be discontinued, and the Bishop has actually had to explain to them that the duty of loyalty survives disestablishment and disendowment. It is impossible not to ask whether these people have hitherto been taught that their religion rested on the New Testament or was founded upon Acts of Parliament. A notorious old libeller once said of an upright man, 'Doth he fear God for nought?' His substance is increased on every side; but put forth Thy hand now and touch that which he hath, and he will curse Thee to Thy face.' Virtue and religion survived that notable test, and so we hope they will do in the case of these offended Orangemen; only if they are going to live like decent Christians in the end, it is worth while to avoid using bad language in the interval."

—It is proposed to enlarge St. Peter's Church, Mazagon, at an expense of Rs. 14,861. Government will give Rs. 6,000.

MONDAY, — SEPTEMBER 27,

—*Friend of India*: The *Hindoo Patriot* hears that the Dhurmah Sobha, the bulwark of orthodox Hinduism, is divided upon the enormity of the offence of visiting England, one party holding that the sin is pardonable, the other that it cannot be forgiven. The conservatives want to expel the family of the late Baboo Grish Chunder Panerjee who allowed his son to go to England, and a counter demonstration was got up at the performance of the deceased's *shradh*. Rajah Komul Krishna Bahadur, the pillar of Bengal orthodoxy, has taken the part of the liberals."

"Seventeen clergy of the Church of England attended the Cawnpore Conference on the 7th instant, at which the Bishop presided. Of these only four were Natives. There seem to have been no laity present—we are not told if any were invited. A tone of priestlyism characterises the proceedings reported in the *Church Gazette*. The Bishop mentioned one case in which a young officer received from him a commission to read Divine Service in the absence of a chaplain, but

the success of the experiment was not in all respects encouraging, and at the end of a year the commission was returned to the Bishop. The Bishop stated his intention to submit to his Indian colleagues next year a scheme for the sub-division of the diocese into Rural Deaneries in which occasional meetings of the clergy might take place. The Rev. David Mohun evidently has no desire for a self-developing native church. He warmly declared his conviction that the appointment of a Native to the Episcopate would have a bad effect in loosening the bonds between the English and Native sections of the Indian Church, and widening the gulf between the European and Native clergy."

—*Darjeeling News*: "The *Patriot* somewhat overshoots his mark in 'congratulating the Christian legislature under which we have the happiness to live, on the encouragement its enactment is holding out to bigamy among native Christians.' Now as we believe the *Patriot* professes to be philosophical, not orthodox, we would ask him to say whether he would compel a Hindoo wife to cohabit with a husband who has become a convert to Christianity; and if not, whether he would deny to the husband, deserted by his wife on this account, the relief of a legal divorce. When the *Patriot* has stated which alternative he prefers it will be very easy to reply to his sneer."

—*Times of India*: "Further accounts assure us, that the number of orphan children in the famine tract is very large. Can nothing be done on an adequate scale towards collecting and caring for this class? They may, poor little unfortunates, be had for the asking. An opportunity which surely will not be neglected, is now presented by which, while genuine charity is exercised, civilising education and Christian instruction may be carried out, so that the famine of 1869 may be traced in future years by a new and enlivening influence spreading here and there through its social wastes."

—*Mitrodaya*: "Great excitement prevails among the Bhattia community at present on account of the serious charges brought by one Harry Curson against the two leading members of that sect, Mr. Dwarkadas Vussonjee and Mr. Lakhmidas Khimjee. It must be patent to all that these gentlemen have raised a world of enemies to themselves by the serried opposition and bold front they have always presented to the practices of the Maharajahs—the cherished gods of the Bhattias."

—The *Bombay Gazette* hears from Bussora that the Arabs had risen against the Turkish authorities in Mesopotamia, destroying the telegraph line, attacking the stations, and firing into the Turkish steamers at accessible points on the river between Bagdad and Bussorah, to avoid which the steamer Mussul (arriving on the 13th) had hoisted British colours. The monstrous exactions of the Pacha at Bagdad on the Arab population, amounting in some cases to seven-tenths of the agricultural produce, together with the increased conscription of one in every thousand of the male inhabitants for the Turkish army, is stated to be the cause of the revolt, which has taken the form of a guerrilla war."

—*Pioneer*: "The police report of the Mynpoorie district relates a murder of singular atrocity. A Brahmin, Nirput Singh by name, having supplanted a Thakoor community in the village of Bumlapore, drew upon himself the hatred of his neighbours, who forthwith opened a subscription to have him put to death. Accordingly, he was attacked about ten o'clock in the day as he was returning from Mynpoorie, and in the presence of at least thirty of the subscribers, and about three hundred yards from his house, was cut to pieces. This is almost as bad as Ireland."

—The *Madras Times* reports that the Artillery barracks in Fort Saint George were the scene of a terrible tragedy on Sunday morning, the 19th inst. Between 8 and 9 A. M. when the gunners were breakfasting, a man named Jamieson stabbed his comrade Rogers in the heart with a common breakfast knife in three places. The knife was bent from the force with which it was used. Death was instantaneous.

TUESDAY, — SEPTEMBER 28.

—*Indu Prakash*: "The great Bhattia case in the Police Court has been spun out to a tedious length. The excitement in the Bombay community is very great, and the case is, in its nature, a trial of how far devoted attachment to the Vallabhacharya Maharaj, abetted by money, can annoy those who have had the virtuous courage to secede

from his immoral doctrines and supremacy. All must recollect that the late Mr. Gokuldas Tejapal was one of these seceders in spite of the tendencies of the members of his family on the opposite side, and it was the desire of not allowing his wealth to fall into the hand of the Maharaj that induced him to give away the greater portion of it in public benefactions, appointing his brother seceders, with his wife, trustees of the estate. The Maharaja's partisans will not let the money go without at least annoying his opponents, and the present Police case is a trial in that direction."

—The European Vagrancy Bill has become law.
—The present Begum of Bhopal bids fair to rival her mother's fame as an administrator.

—*Englishman's* London correspondent on Vice and Virtue: "We all know from experience that vice is decidedly pleasant, and that our most agreeable acquaintances are immoral persons. Ninetimes out of ten virtue is an accident arising from a defective organisation, from absence of passion, from weakness of imagination, from excessive timidity, &c. &c."

—Captain Wyllie, of the *Thomas Bell*, has been sentenced to 14 days' imprisonment for putting a military officer in irons on the passage out from England.

WEDNESDAY, — SEPTEMBER 29.

—Kurrachee telegram, 27: The interruption on the Indo-European line still continues in Turkey. Messages by that route are coming by steamer between Bagdad and Bussorah. The Persian line broke down again last night.

—P. & O. Co's telegram, Suez, 16th, 4 p. m.: The *Sumatra* arrived at 2 o'clock on Thursday morning (the 16th). The *Carnatic* is a total wreck off Shadwan at 1 a.m. of the 13th. Passengers and crew landed on Shadwan, and arrived in *Sumatra*, with exception of the following, who are lost—Pope, Pidding, Thompson, Warner, and Cuppage, passengers; and Dr. Ransford, Gardiner (Purser), Mackintosh (Purser's Clerk), Bogue (Chief Engineer), McCall (Engineer), Woods, Sproth, Fergusson, (Stewards), Harper (Quartermaster), and 15 natives. Mails, specie, cargo and baggage went down.

—The Steamer *Neera*, from Suez 15th, reports that the *Carnatic* left Suez about 10-30 a. m. on Sunday, the 12th inst. The *Tigre*, Messageries Imperial, left Suez about ten minutes previous to the *Carnatic*, and saw her all day Sunday and part of Monday; but after that time went ahead and lost sight of her. The *Tigre* struck on the reef at Perim, and laid there about 5 hours, but got off without damage.

—*Home News*, September 3: The health of the French Emperor has improved. The Empress has returned from Corsica. The discussions in the Senate on the Senatus-Consultum is proceeding, and the legislative body will meet the week after next.—Prince Napoleon has made a remarkable speech. He asserts devotion to the Empire, but strongly maintains that the Government must be unreservedly liberal.—The Irish Roman prelates have demanded the abolition of mixed education, the extension of the denominational principle to the Queen's colleges, a Catholic college supported by the State, an immediate Land bill.—An agrarian murder has been committed, in the County Mayo, upon James Hunter, a Scotchman.—Captain Craig, late Governor of Pentonville Prison, has been remanded on a charge of embezzling Government money in 1854.—The rules for the navigation of the Suez Canal have been issued. The opening is fixed for November 17.—A serious charge of assaulting a young girl has been made against Professor Risley, proprietor of the Japanese troupe.—The French Government has decided not to send a representative to the Ecumenical Council.—The vacation season has, so far, been marked by an extraordinary number of casualties and accidents involving loss of life.—The excitement caused by the failure of the Albert Life Assurance Office is widely extending. The liquidators' report is exceedingly damaging to the management.—The following names appear in the obituary of the week:—Major R. G. McGregor, Bengal Retired List, General George Conran, Royal (Madras) Artillery, Colonel A. E. Angelo, K. H., the Hon. and Rev. E. Pellew, Mr. E. C. Egerton, M. P., Colonel Robert Terry, Sir Charles George Young, Garter King of Arms.

The 10th Nov. is the date fixed for the departure from the Medway of the Great Eastern with the Indian cable on board, for laying down between Aden and Bombay. The Great Eastern

having undergone refit, and the necessary repairs to her large iron cable-tanks effected, the shipment of the cable has been commenced. The cable is similar to the last laid down between France and America, with some slight improvements to adapt it for the higher temperature of the water in which it will be deposited.

THURSDAY,--SEPTEMBER 30.

—*Veritas in the Poona Observer*: "As a member of the Church of England, and of St. Mary's congregation, I cannot refrain from protesting against the sermon which was delivered by our Chaplain last Sunday evening, for one very plain inference deducible from his words, was the denial of Christ's propitiatory sacrifice for sin."

"Now, Sir, it is not my intention to offer, through your columns, any confutation of his opinion, much less an appeal to the Bishop of the diocese, who is almost powerless for good in this case. My object in writing is to appeal to all those of St. Mary's congregation, who believe in the doctrine of Christ's propitiatory sacrifice because they are persuaded that the doctrine is agreeable to the teaching of Scripture and of the Church to which they belong. I believe it is the duty of all such to join in strongly protesting against the errors of their pastor, by pointing out to him that his denial of the doctrine in question is contrary to the teaching of God's Word, and to the 2nd of the 39 Articles to which he has subscribed, and, further, if that course be ineffectual, by withdrawing from his church."

"I am no advocate for persecuting men for their religious belief, or for trying to force them to give up their convictions by the exercise of ecclesiastical authority. I hold as strongly as any one the sacredness of convictions arrived at in hatred of all error, and after a thorough and patient search for the truth. Nor have I any right to believe that the convictions of a man, so justly esteemed as our chaplain is, have been otherwise formed. But precisely because I believe in the right of private judgment, I desire to record my most decided protest against the teaching of one whose duty it is to minister unto us, and from whom we, professing the very doctrine of the Church to which he belongs, claim every consideration."

"The course which I have ventured to recommend to members of St. Mary's congregation, is, I know, not often adopted in these days. Some men, I am afraid, are beginning to think it rather a luxury than otherwise to listen passively to clever and eloquent attacks upon their creed; it is a refreshing novelty after the insipid nonsense of much of the orthodox of the day. But St. Paul, 'the least of all the apostles,' did not hesitate to 'withstand to the face' him to whom 'the keys of the kingdom of heaven' had been delivered, when he was assured that the latter was in serious error. And from this I deduce both the right and the duty of Christian congregations to oppose in their pastor's teaching whatever they believe to be serious error."

—*Mofussilite*: "The Secretary of State for India in Council has resolved that the annuity of £2,000 granted to Sir John Lawrence by the East India Company for the term of his natural life, shall be continued to his eldest son, or other next successor to the title."

—*Home News*: "A terrible story, reported from Agen, and attested both by a Doctor and by the Directeur des Pompes Funebres, shows that the fears of premature burial in France are not unfounded, in consequence of the law commanding interment within 23 hours after death. A young lady of Agen died about a year ago and was buried in the cemetery of Sainte Foi. A few days since her mother also expired, having before her death expressed a wish to repose in the same coffin with her daughter. A large coffin was accordingly constructed to contain the two corpses, and the body of the young lady was exhumed. It was then discovered that the winding-sheet had been torn open, and the right hand which was disengaged from its fold, was deeply marked with bites. On the lid of the coffin were some marks made with the crucifix which lay on her breast, and the whole circumstances of the case left no doubt that the unfortunate young lady had been a victim to the horrors of premature burial."

—The Deccan Horticultural Exhibition was opened at Poona on the 28th.

—Locusts have been devastating the zillahs of Thar and Parkur in Sind.

—A Haji announces in the *Bombay Gazette* a miracle at Kerbela, where a Turkish soldier insisted upon approaching the tomb of Hoossain without laying down his sword, and received a slap from an invisible hand which caused his death!

—*Pioneer*: "The condition of Ajmere is still deplorable. The price of wheat has risen to 3½ seers in the Todgurh Tehseel, to 3¼ in Beawur; and to 4¼ in Ajmere itself. This rise has to some extent been caused by the heavy rains which have, for the time being, stopped the camel traffic, so that nearly all importation of grain has ceased. In the Todgurh Pergunnah, however, the crops are now ready for cutting, and the market will soon be relieved. The rain has destroyed large numbers of locusts, and villagers are busy in destroying as many more as they can. Captain Repton reports that the copious and timely fall has reduced the numbers employed on relief works to nearly one-half."

—*Indian Mirror*: "Four candidates were formally admitted into the Theistic brotherhood on Sunday last."

"The *Bambodhinee* gives the proceedings of a very interesting ceremony which took place lately in a Brahmo family in Calcutta. It appears that two young ladies of this family have been for the last five years giving regular instructions to a class of 22 adult ladies, who used to assemble for the purpose. On the occasion of the annual distribution of prizes, two of the pupils commenced the proceedings by chanting a Brahmo hymn. One of the female teachers then rose and read an excellent address, exhorting her pupils to attain true wisdom and piety in an humble and devout spirit. The other teacher then conducted divine service, read a discourse on knowledge and offered a prayer; after which prizes were distributed and the ceremony brought to a close with four hymns. It is gratifying to observe that the proceedings were conducted wholly by natives ladies, who, as well as the large number of female visitors present, showed the utmost interest and liveliness on the occasion."

FRIDAY,--OCTOBER 1.

—Colonel Keatinge has just reported that distress is increasing most markedly throughout Rajpootana, and that a very serious emigration has again commenced from Marwar.

—Last year H. H. Prince Gholam Mahomed, with the consent of Government, invested Rs. 1,65,000 in Government securities in order that the monthly sum of Rs. 550 might be given in charity to the infirm, the deformed and the poor of Mysore, in the following proportions, viz. 100 Mussulmans, 50 Christians, and 20 Brahmans. The Prince has since invested a similar sum for the relief of the poor of Calcutta and its suburbs.

—A telegram was yesterday received announcing that the European Assurance Company is petitioning to be wound up. The *Bombay Gazette* says: "The Society had a most attractive list of names in its prospectus—the Queen being 'patron of the Royal Naval, Military and East India Life Department'; and among the vice-patrons were the Dukes of Cambridge and Richmond, Earl Grey, Lord Eversley, Sir Stafford Northcote, and a host of naval and military G. C. B.'s. We can offer no explanation of the reported calamity; but following so closely on the fall of the Albert it will tell with great severity on insurance generally, and on that of India particularly."

—With regard to the "Albert" the *Pall Mall Gazette* says: "Not content with the issue of individual policies, the managers launched out into wholesale purchases of assurance contracts. One company after another was thus absorbed, but while the annual sum of premiums was enlarged, the expenditure expended also, and at a ruinous rate. The secret of this policy is not far to seek. Mr. Kirby, the manager, was mainly paid by a per-centage on the premiums; and every amalgamation was celebrated by a distribution of douceurs among the gentlemen concerned. In one case, £25,000 was so divided between three officials of a bought-up company, the directors also pocketing their £200 a-piece. As much as £15,000 is said to have been awarded to Mr. Sheridan in another instance, and Mr. Price, the actuary, said he could read a long list of grants of this kind to different persons."

—The Fort Police Office is occupied with a case in which a Parsee priest seeks satisfaction for having been accused of living with a Mussalman prostitute and eaten food cooked by a Mussul

man. The last charge is apparently as damaging as the first.

—*Times of India*: "Dr. Livingstone is safe—at least he was so four months ago. Information that may be relied on has been received here to the effect that the Doctor arrived at Ujiji about last May. If he was then in tolerable strength—and there is no intimation to the contrary—he need not be long, after the report, in arriving at the coast. That place is toward the northern end of Lake Tanganyika, and, as will be remembered, is the station to which supplies were to be first sent to him after leaving Zanzibar—now nearly three years ago; but he was heard of at Ujiji, if we mistake not, before his last disappearance."

—A Hindoo plunged into a tank after a pot he had dropped and was drowned.

—The Homajee Cursetjee prize for the best competitive English Poem, subject 'The Indus,' has been awarded to Mr. Jehangirshah Erachshah Kohiyar, of the Elphinstone College.

Candidates who have passed the examination for the degree of L. M., Grant Medical College:—

First Division—Shah Tribhuvandas Motichand.

Second Division—Robert, Bedford, Vinayak Shuntaram Kantak, Virji Kasam Patel, and Braz Domingos Valles.

—The *Times of India* announces that Livingstone is safe; that he was at Ujiji in May last. Our contemporary does not tell us how it obtained this information.

—Another great Assurance Company, the "European" is knocking at the door of Chancery.

—Deaths last week, 312.

—Rain-fall up to last Monday, Fort, 118 inches; Byculla, 106.

—*Overland Mail*, Sept. 10: The French Senate has passed the *Senatus-Consultum* and adjourned.—General Prim has visited Paris, and the Duke of Genoa is again mentioned for the crown of Spain.—At meetings of Albert policy-holders in London and throughout the country the scheme of the liquidators has been rejected. Mr. Kirby will retire.—There is a contest in the City of London on the proposed re-election of Lord Mayor Lawrence.—A musical jubilee of between 7,000 and 8,000 Tonic Sol-fa choristers has been celebrated at the Crystal Palace.—Negotiations for Cuban independence are continued.—Sir Stafford Northcote will be president of the Social Science Association, which will meet this year at Bristol.—The honour of knighthood has been conferred on Mr. William R. Drake.—Cardinal Cullen has ordered a special three days' thanksgiving for the end of Protestant ascendancy in Ireland.—A colliery accident at Plymouth, in Pennsylvania, has caused the death of 202 miners.—There have been several failures of cotton manufacturers at Manchester.—Amongst the deaths recorded this week are:—General S. C. Gore, T. P. Thompson, Sir T. Wheler, Bart., Deputy Inspector-General of Hospitals T. Fox, and Major L. G. Rogers.—Comte De Montalembert writes from his death-bed to add his voice to the protests which are being put forward by a section of Liberal Catholics in Germany against Papal interference at the approaching Council with "the first principles of Christianity." The secession to the Romish Church of the Rev. Septimus Andrews, vicar of Market Harborough, is reported.

The Bishop of Bath and Wells has actually resigned his see; the Bishop of Winchester has intimated his intention to do so. The Bishop of Chichester, who is eighty-five years of age, and the Bishop of Exeter, who is ninety, cannot but see that they had better follow suit. It is not difficult to imagine the influence at work, from the Court downwards, to secure the appointment of favourites to these and other vacancies, and it will be strange if the Premier pleases all.

The readiness of Church laymen, to subscribe towards the sustentation of the new Church has been a matter of general remark, and one arch-deacon, who publishes an elaborate calculation to show that five per cent. on the certain income of Churchmen would amount to a sum equal to the whole income of the disestablished Church, declares that he shall feel it incumbent on him to subscribe at least in this proportion.

FOR THE YOUNG—A TRUE STORY.

BY THE BISHOP OF CARLISLE.

My dear father was in 1829 appointed to the command of one of his Majesty's ships proceeding to the South Seas. Like many other sailors, he was

rather of a sceptical turn. He did not like to take anything for true just because he was told it. He had often been asked to join the Church Missionary Society, but he said No, he could not tell that the stories that appeared in their magazines and reports were not made up, so he would wait till he knew a little more. Well, I will tell you how he became convinced that these things were true. As I said, he was in command of a ship of war. It was before the day of iron ships, and this was a 46-gun frigate. He heard that a certain king on one of the South Sea Islands had murdered the crews of two vessels. So he said, 'This is something I must see about,' and accordingly he sailed for this island. They arrived in the bay one evening, and the people soon flocked down to the beach; indeed, it seemed like a hive of bees, to see the natives assembled in such numbers, apparently anxious to know what the ship had come for, but probably having a shrewd guess what it was that brought them. They did not leave the ship that night, for darkness soon came on, and the next morning the scene was the same as on the night before: the coast was covered with people, and they appeared, judging by their manner, to be in some commotion. My father thought, what shall I do for the best? Here is a vast concourse of people, and they are evidently excited, and a very little may provoke an outbreak among them if I go on shore. At last he determined to go on shore with his chaplain and a few men, and take with him a sword or gun. He took with him also my little brother, who was then thirteen years of age. When they got on shore they were received by the natives and conducted towards a tent, a building made of bamboo and leaves. In the middle of this tent, on an exalted part, sat the king. Next to him was a runaway sailor, who was living on the island, and who was to act as interpreter. The king rose when my father entered, and when the two great men met, the king asked my father if he would rub noses; for that was the fashion of saluting each other there. My father said, 'No, I cannot; how can I rub noses with you when you have murdered King George's subjects?' When the king heard this he trembled a little, but he said, 'I will tell you how it happened. The first ship that came here, when the captain and crew came on shore, they asked if I would give them pigs and yams and other things to victual the ship, and I said, 'Yes, if you will give me some guns and powder.' They said 'Yes, we will,' so we filled their ship very soon, but when they got our provisions they wouldn't give us the guns. Of course I was very vexed, and began to let them know it; and then they fired their guns at us and killed my people. That was how the first ship served us. The second time it was much the same—only that time I did not give them the chance to fire on me and my people, but I took care to kill them. This was how it happened; but I am very sorry. Will you forgive me?' You see this savage king had much to excuse him, for he had been very badly used by the white men, and what more could he say now, than express his sorrow? So he said again, 'Now, will you rub noses?' 'Well,' said my father, 'I have no objection myself, but I cannot promise that King George will forgive you. I will tell him all you have said. I will persuade him to be friends if you desire it. Then they rubbed noses, and directly all the men who had been squatting round jumped up from the ground and showed their battle-axes. My father had not seen one of these before, but they had them all concealed, ready to fall on the white men and kill them if they attempted any harm. Well, the king was very pleased, and he said to the captain, 'Will you stay and sleep on shore?' So my father—to show that he was friendly, and to prove that he trusted them—did what I think was a very courageous thing; he stayed on shore and slept there. The king would have my little brother sleep with him. I suppose he thought that the captain would not try to do him any harm, because if he did his own child would be sure to be kept to answer for it. The next morning the king went with my father to the ship. Before they parted he asked the king if he would not like to have a missionary. He said 'No.' My father said 'Why?' 'Why?' said the king, 'I had one come once, and he told me I must not kill my enemies, and must not have many wives; now I like to do these things; so I said, 'No, I won't be a Christian.'

After this my father went to another island, and here he found a very different state of things. As they anchored near the shore, the boats put off

to come to the ship, and in one of them was an Englishman, who looked like a clergyman. It was the Rev. John Williams. He was very pleased to see an English vessel, and asked the captain to go on shore, as they were about to have their annual missionary meeting the next day. So my father went dressed in his uniform, and with all the officers of the ship.

They found a large meeting of the natives, where all was conducted with order. Resolutions were proposed and seconded, and speeches made, and last of all came the collection. A much larger collection than we get here, for it consisted of pigs and cocoa-nuts and yams; but it was a good collection, too, in money value, for it amounted to £90. After the meeting Mr. Williams said:—

"I hope you have been satisfied with what you have seen?"

"Yes," said my father: "but I should like to know how much these people understand about their religion."

"Well," said Mr. Williams, "you shall have an opportunity of testing."

So they had another meeting—a tea-party—where the chiefs came together, and my father was to ask them any questions he pleased. Not being accustomed to catechise much or to examine schools he thought it best to begin with a hard question. We like to put the easy questions first, so as to give our young friends time to gain confidence, and then lead them on to harder ones. But my father was not used to catechising, so he began with the hard question first. He asked them,—

"What reason have you to think that the Bible is the word of God?"

After a little time one of the chiefs rose, and said he would answer. Now the answer he gave was a very good one. He said,—

"When I look at my bodily frame, and when I use my limbs and go through various exercises, I see that the Being who formed me made me so to enjoy my existence and to be happy. When I look at the world around me and see the fruits and the produce of it, I see that the Being who made all these things made them so as to promote my comfort and happiness. Then, when I look into the Bible, I see there is everything there to make me happy too, and so I conclude that the same Being that made me and made the world made the Bible too."

My father was so pleased with what he saw in this island, and the contrast that it presented to the condition of the one he had before visited, that all his prejudices against missions vanished, and when he came back to England he went to the mission-house of that Society and said, 'I am willing to go on to your platform at your meeting, and tell the people of England what I have seen of the benefits conferred by missionary work.' He afterwards became a subscriber to the Church Missionary Society, and a member of the committee, and sat at the Board as one of the managers every week until the end of his life.

I tell this simple story, thinking it will interest the young friends, and that they will remember it, and be influenced somewhat by it, when others endeavour to prejudice their minds against missionary work.—*Church of Scotland Missionary Record.*

GODLY FEAR.

There is a series of tracts which the publishers designate the "HOW" Series. The titles are such as, "How to Get Peace," "How to be Happy," "How to be Saved," "How to Fear." The first of these, "How to get Peace," is in greatest demand, and then others which relate to the question of personal safety, while that which is entitled "How to Fear," remains almost un-inquired for. Since the demand comes chiefly from Christian, their choice leads to a sadly instructive conclusion regarding the state of the churches. For surely there must be a radical defect if believers are still in search of peace, and are occupied with the question of their personal salvation, with fears for themselves rather than with the fear of God.

The characteristic attitude of a believer, and one which seems to be implied in the very word, is peaceful trust and repose in a salvation accomplished, or rather in a divine Saviour. In the language of Paul, "Being justified by faith, we have peace with God." When this is wanting, there can be no true fear of God. There is indeed a guilty terror; but its very element is distrust, unbelief, and alienation. It arises from a want of confidence in the provisions which the grace

of God has made for the justification of the ungodly, and it is virtually making God a liar in distrust of the record which He hath borne concerning His Son. This is the fear of which it is said, "Fear hath torment," and which is cast out by the knowledge and belief of the love God hath to us. So far as this prevails, the soul is incapable of that adoring and loving contemplation of the glories and perfections of God which leads to that godly fear which is an essential element in all true worship and service, and which is of the very nature of creature holiness.

We frequently have occasion to lament the prevailing want of love to Him who first loved us. But there is at least equal occasion to lament the want of holy fear. Probably there is nothing regarding which a faithful testimony is more needed in our day. And we address ourselves on this point to those to whom God has vouchsafed such a knowledge of His grace in Christ as has delivered them from the guilty fears which once domineered over their souls. It may be also that those who have been called to minister to the need of believers have pressed too exclusively those aspects of the divine character and plan which dispel doubts and establish the heart in confidence before Him. For the testimony which has been borne to the security and blessedness of the believer's present standing in Christ, we cannot be too grateful. But our gratulations will speedily be turned into lamentations if we stop short here, and simply exchange a distracting anxiety about our salvation for a selfish satisfaction in our salvation.

Some of our readers might be surprised if they should take a concordance, and observe how much is said both in the Old and in the New Testament regarding the fear of God, what prominence is given to it as a characteristic of believers, and how it is connected with the very knowledge and belief which expel the God-dishonoring and tormenting terror which is the offspring of guilt. Nor is it alone in the relations, the worship, and the service of this present time that this holy fear characterizes the children of God. So far as we are permitted to look into the world to come, the worshippers before the unveiled glories of God and of the Lamb are still those "who fear Him," and amid all their triumphant joy, they ask in their praises, "Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy." Now may we not ask, when we are longing after prelibations of heaven's joy, have we also foretastes of heaven's fear?

To those who regard God only with guilty fear, and tremble before the thought of His perfections as arrayed against their sins, it may seem strange that the fear of God should be spoken of as a characteristic of those who stand eternally secure in His presence. But in the Scriptures it is spoken of as a direct result of the knowledge of His pardoning love. "There is forgiveness with Thee, that Thou mayest be feared." And it is most certain that never until the question of sin is settled, and the soul is at peace regarding its own safety, can the truth regarding the divine perfection be known or God Himself be contemplated in all the glory which inspires the fear of the heavenly worshippers. Mr. A. A. Bonar, the author of the little book, "How to Fear," finds his illustrations in the history of Isaac. He refers to the time of his birth, when his parents were living under the awfully solemnizing impressions of the recent destruction of Sodom. He grew up with the proofs of God's hatred of sin, the foreshadowing of coming judgment, before his eyes. But the most impressive part of the illustration is found when Isaac learned the fear of God by glorious discoveries of his grace on Mount Moriah.

We pass over all else that must have been solemnly impressive to Isaac in the memorable trial of his father's faith, in which he had a prominent place, to notice only the lesson of salvation by substitution which he learned when, bound upon the altar before the uplifted hand of his father, he heard the mysterious cry from the clouds, "Stay thy hand!" and when, unbound, he saw the ram caught in the thicket, and when by divine direction the ram was placed on the altar where he had lain. "There is a time," says Mr. Bonar, "in the life of every believer when the doctrine of substitution is learned by experience. Have you been made to know it as more than a doctrine? Have you seen yourselves to be as Isaac on the altar, ready to perish under the uplifted knife of justice? Have you felt yourself to be simply at the disposal of a sovereign God?"

And has He revealed the way of substitution to your soul so really that you have felt as Isaac must have felt when he descended Moriah, full of awe but full of solemn joy?"

Brethren, it is not on Sinai, but Calvary, that we have the most impressive lessons of the righteousness and holiness of God; and then that which brings home the lesson of Calvary with practical power is, that God, there seen as the sin-hating God, is our God, and that the sins there judged are our sins. It is not alone the unfathomable love of God that the scene on Calvary displays. Perhaps we may say that the most impressive revelation there is the righteousness and holiness of God—His righteous wrath, His consuming holiness. One of the grievous wrongs of the modern dilution of the great doctrine of an atonement by which sentimental theologians attempt to accommodate the Gospel to the tastes of a superficial and self-sufficient age is, that it obliterates this great lesson of the cross and strips the character of God of all that would inspire the reverence and holy fear which ought to characterize our service; "for our God is a consuming fire." Yes, brethren, "our God." Men qualify this testimony of the Spirit also, and say, "God out of Christ." The apostle says, "Our God is a consuming fire." From the contemplation of God as He reveals Himself on Calvary, we are prepared to come to the solemn charge, "And if ye call Him Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: knowing that not with perishable things, silver or gold, were ye redeemed from your vain manner of life received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot; not only the time of our sojourning here; 'no doubt we shall walk softly on the golden streets of the new Jerusalem when we remember that we were saved by the substitution of the Son of God.'"

We would abate no measure of loving confidence; for it is only in such confidence that we can contemplate God, glorious in holiness, fearful in praises, doing wonders. But we still lament the want of reverence and godly fear as a characteristic of our times—reverent fear which would lay its arrest upon the levity and worldliness which have invaded the churches, into which we may suppose God coming with the old challenge, "If I be a father, where is mine honor? and if I be a master, where is my fear?" Of this we are sure, that a true revival of religion will be marked not more by greater ardor of love, than by a more profound and pervading fear of the Lord. And then it will be known that "The Lord taketh pleasure in them that fear Him; in those that hope in His mercy."—*The Witness.*

TELEGRAPHIC NEWS

London, September, 13th.—The Viceroy of Egypt has raised difficulties as to the acceptance of the conditions imposed in the Grand Vizier's recent letter, concerning the yearly Egyptian Budget and the raising of further loans without the permission of the Sultan. The visit of His Highness to Constantinople has been deferred.—The Ottoman Porte has received a telegram to the effect that the Empress Eugenie will start for Constantinople on the 3rd of October.—Latest advices from Paris state that the Emperor Napoleon has driven out on the Boulevards in an open carriage, and that His Majesty was enthusiastically received.—The financial panic has abated. The s. s. Carnatic left Suez for Bombay on Sunday, the 12th inst., at 10 A. M. (8 hours before contract time).—Latest telegrams from Madrid state that the Spanish Government are sending 24,000 troops to Cuba.—The Bombay Mail of the 17th ultimo was delivered in London to-day.—Obituary.—Lady Palmerston, Gen. T. B. Thompson, and Col. A. Robertson.

16th.—At a joint meeting of the London and Provincial Committees of the Albert Life Assurance Company, policy-holders, it was resolved to reject the reconstruction scheme in favour of a compulsory winding-up, by two liquidators, acting under the control of a committee of seven policy-holders.

Miscellany.

—*Missionary Herald*, August: "The sermon of blind Hohannes, on tithes, reported by Miss

West, of Harpoot, and published in the *Herald* for October, 1868, has been reprinted since in various publications, English and American, and has been often referred to by missionaries in other lands, as doing good service in their fields. We are now called upon to record the death of the good preacher, 'John Concordance,' as he was sometimes called, from his wonderful knowledge of the Scriptures. Writing from Bitlis, on the 25th of March last, Mr. Knapp stated: 'A colporteur reports visiting our out-station, Havadoric, where the blind 'John Concordance' is at present located, and that it seemed 'a heaven on earth,' to use his own language. In that village of forty houses, among the mountains, where a few years since the people were notorious for being robbers and murderers, like their Koordish neighbors (how changed now!) there are sixty just learning to read, some of whom are upwards of eighty years of age. I spent a night at that village last fall, and while I sat out of doors, talking with the villagers about the necessity of educating their sons and daughters, I noticed a couple of the latter came tugging up the exceedingly steep mountain, each with a ponderous load of brushwood and roots on her back, which had been gathered on the adjoining hills. As they came up and threw their loads down near my feet, an old man turned round and pointing to them, 'down whose faces the perspiration flowed while they were panting for breath,' exclaimed, 'Educate our daughters! why, if we should do that, who would bring our wood?' They are having religious meetings every day, and are collecting stones from the mountain sides, drawing them with a hand-sled, hoping to build a chapel this spring.

"A few days later, April 3rd, in a postscript to his letter, he says: 'Half an hour ago, a special messenger arrived from Moosh, bringing a letter from preacher Garabet, giving us the sad intelligence of the death of blind Hohannes—'John Concordance.' He died after three or four days' illness, on the 31st of March. He and his wife were doing a great work there. He was apprehensive that he should not survive, and spent much of his time, on his death-bed, in giving counsel to his little flock, and made arrangements for the future comfort of his wife. So calm was he, and so confident of his approaching end, that he gave special directions as to his burial, and had himself clothed with the apparel in which he wished to be interred.

"Garabet, accompanied by some of the Christian brethren, went to Havadoric to officiate in the last sad offices of burial, expecting as usual in such cases to meet with opposition from the Armenians. But so completely had Hohannes won their hearts during the four months he had labored among them, that to the surprise of Garabet and his party, they found the Armenians vied with the Protestants in attending to the decorum of the burial services, and especially in seeing that Hohannes' particular requests pertaining to this were carried out to the letter. Armenians as well as Protestants were genuine mourners at his grave. The Armenians allowed him to be buried in their own burying-ground, and his remains rest beside those of *Arakel*, another of our devotedly Christian helpers, sent to that now stricken village. He was beloved by all, and all our native Christians deeply mourn his departure....

"Hohannes earnestly besought us to throw our influence in favor of the tithing system. And he practised what he preached. His salary, necessarily on an economical basis, was only \$3 a month; and although he had a wife and a lad to support from this, he gave without fail one tenth into the 'storehouse,' thus leaving \$7.20 for the monthly support of himself and family.

"We may fancy his work to be done; but if his noble example, as well as Scriptural teachings, shall result in awakening the Christian church to the duty as well as pleasure of tithing their property for the Lord's service, though dead, he shall continue to preach."

PASSENGERS SAILED.

Per *Nubia*, 25th: For Marseilles.—Mr. William Oakes, Lieutenant-Colonel Sandwith, Mr. R. V. Reid, Major and Mrs. Dickenson, Mr. R. Vicaire, Lieutenant-Colonel J. G. Cookson, Mr. J. P. Cornforth and Mr. E. D. Joyce.
For Southampton.—Mrs. Jones and two children, Mrs. Thomas Nowell and three children, Mr. Brewster, Mr. and Mrs. Chart, Capt. E. H. Flint, Mrs. Micklejohn and two children.
Per *Suez*, 25th: For Suez.—Captain Cooper, and Mr. Gaignoux.
Per *Krishna*, 25th: Mrs. Fenniston and child, Mrs. Sturrock, child and servant, Major and Mrs. Battersby and 4 children and 2 servants, Captain and Mrs.

Haig and 2 children and 1 servant, Rev. T. and Mrs. Horsfall and child, Lieut. Sartorius and 2 children, Mrs. Duggan and 3 children, Messrs. Scraggie, Lord, Polingis, Harris, Dival, Albion, and Captain O. B. Carew.

PASSENGERS ARRIVED.

Per *Nubia*, 25th: From Suez.—Rev. C. Dall, Mrs. Fanny Dimond, Mrs. Noley Marie Messrs. G. Rae, J. Symons, Butcher J. C. Lawder, C. Lawder, J. Brackowsky.
From Aden.—Mr. Byramjee, fourteen natives, five lascars, 2 women, five children, 270 liberated negroes and 4 discharged sepoys.
Per *Sunatra*, Oct. 1st: From Southampton.—Captain C. R. Matthews, Mr. and Mrs. Walker and 2 infants, Mr. Gorrie, Mr. C. J. Buller, Mr. J. Bailey, Mr. G. Newborn, Mr. N. Estill, and Mr. John Rochford Rae.
From Marseilles.—Mr. J. Roadley, Captain C. D. Brodbent, Lieut. J. A. Temple, Captain Stewart, Capt. J. H. Fawcett, Major Chaine, Capt. Emmerton, Mr. Nubi Khan, and Mr. E. B. Caird.
From Suez.—Captain Y. J. Eden, and Mr. G. H. Bickets.
From Aden.—Ibrahimjee Essajee, Doolat.
From the wreck of the *Carnatic*: 1st Class.—Mr. Johnston, Mr. Ladimer Clark, Mr. G. Priest, Mr. G. Martin, Mr. W. Good, Mr. T. J. Jeffrey, Capt. Cole and native servant, Mr. P. D. Alexander, Miss Cameron, Major Champain, R. E., Major Pearce, Mr. P. Preston, Mr. G. Andrea, Mr. Aspinwall, Mr. H. Taylor, Mr. Stutz, and Mr. Birkenshall.
2nd Class.—Mrs. Stewart and child, Mr. Felsed, Mr. G. Elton, Mr. T. Morrell, Mr. J. James, Mr. J. Haggston, Mr. C. Mauks, Mr. W. Lyne, and Mr. W. Martin.

DOMESTIC OCCURRENCES. DEATHS.

SARTORIUS—Sept. 15th, at Dharwar, Anna, the wife of Lieut. G. C. Sartorius, Bombay Staff Corps.
SMITH—Sept. 28th, at Barr House, Mazagon, William Arthur Smith.
FISHER—Sept. 26th at Ahmedabad, of apoplexy, Mr. John Fisher 7 Engineer, R. E. and C. I. Railway, aged 36 years and 7 months, deeply regretted.
PLOWDEN—Sept. 12th, at Jabulpor, Clara Frances, the beloved wife of Captain C. H. Plowden, M. S. C., Officiating Deputy Commissioner, Darnoh, Central Provinces.

Advertisements.

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THE Committee of the Madras Auxiliary of the British and Foreign Bible Society are prepared to receive applications for the post of Secretary to the Auxiliary in this Presidency.

The Gentleman selected will be required to give his whole time and attention to the Society's interests, superintending all the details of the Depository in Madras, and conducting the correspondence necessary for carrying on the extensive efforts now made to distribute the Sacred Scriptures in Southern India. The appointment will involve occasional journeys in the Mofussil.

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